Last Day of Ramaḍān
& Day of ʿEid

Part 2

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بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

Important Matters: Last Day of Ramaḍān & Day of ʿEid[1]

Part Two

Shaykh Sulaymān Ar-Ruhaylī (Allāh preserve him)

Allāh, the Mighty and Majestic, has legislated for us certain actions at the end of the month of Ramaḍān and the day of ʿEid through which we express gratitude to our Lord and through which we can earn huge rewards. From these tremendous actions are the following:

Takbīr (Allāhu Akbar)

- It is recommended to perform the Takbīr on the night of the ʿEid starting from the sunset of the last fasting day up until the commencement of the ʿEid prayer. The Takbīr is more so recommended and emphasised after Fajr on the morning of ʿEid and before the ʿEid prayer. So this year when the beginning of the month of Shawwāl is announced and it has been

[1] [TN] – Title is the translator's.

confirmed that it is ʿEid, it becomes legislated for us to perform the Takbīr in our homes up until we perform the ʿEid prayer in our homes.

- **For example, one can say the following:**[2]

اللهُ أكبر اللهُ أكبر، لا إلهَ إلَّا الله، واللهُ أكبر اللهُ أكبر، ولله الحَمْد

Allāhu Akbar, Allāhu Akbar, Lā ilāha illallāh, wallāhu Akbar, Allāhu Akbar, walillāhil hamd [ʿAbdullāh b. Masʿūd]

- Please see the article **"The Sunnah of Saying Takbīr at the End of Ramaḍān"** (https://t.me/SulaymanRuhayli/264) for more information on this topic.

ʿEid Prayer

- The Prophet (ﷺ) used to honour the ʿEid prayer and he used to strongly encourage the Muslims to attend it.
- Umm ʿAṭiyyah (Allāh be pleased with her) said, *"We used to be commanded to come out on the Day of ʿEid and even bring out the virgin girls and the menstruating women from their houses, but they were to stay behind the people*

[2] Added by the translator.

and say Takbīr along with them and invoke Allāh along with them hoping for the blessings of that day and its purification from sins". So the Prophet (ﷺ) even commanded women who were menstruating to come out and witness the ʿEid payer, but they were to keep away from the Musalla' (prayer-place). Rather, due to the tremendous blessings of that day, when a woman said to the Prophet (ﷺ), "O Messenger of Allāh, one of us may not have a Jilbāb? He (ﷺ) replied, 'Let her sister lend her a Jilbāb to wear'", so two women would come out in one Jilbāb due to the great importance of attending this prayer.

- However, this year due to the Coronavirus Pandemic, and due to a full or partial lockdown, there may be no public ʿEid Prayer, **so what must one do?** This matter is one in which there is flexibility. So if one wishes to, he can establish the ʿEid Prayer at home either alone or in congregation with his family, and if wishes not to pray, then there is no harm. Please see **"Eid Prayer at home"** (https://t.me/SulaymanRuhayli/215) for important information concerning this topic.

- **How to perform the ʿEid Prayer at home?** According to the stronger opinion, he should pray two units of prayer in the same manner the Imām does in the Musalla'. And this is exactly what Anas b. Mālik (Allāh be pleased with him) would do. When he would be in his house in a place called Az-Zāwiyah (Iraq) which was far from the city at the time, if he could not attend the public ʿEid Prayer in Basrah, he would gather his family, his children and his slaves. Then he would order his slave ʿAbdullah b. Abī ʿUtbah to lead them in prayer, and he would do so with two units of prayer, this was reported by ʿAbdur-Razzāq in his *Musannaf* with an authentic chain of narrators.
- So in the first unit after the opening Takbīr (Allāhu Akbar), six additional Takbīrs are made. [The opening supplication is recited after the opening Takbīr]. Then Sūrat Al-Fātihah is to be recited after which one can recite Sūrat Qāf. Once the first unit has been completed and the person is fully standing again for the second unit, he pronounces five additional Takbīrs. After these Takbīrs, Sūrat Al-Fātihah is to be recited after which one can recite Sūrat Al-

Qamar. If one wishes to, he could instead recite Sūrat Al-Aʿlā in the first unit after the Fātihah, and in the second unit Sūrat Al-Ghāshiyah. [If a person has not memorised any of the aforementioned Sūrahs, he can recite whatever is easy for him]. Then the prayer is concluded with the two Taslīms.

- **Do we say anything between each Takbīr in the ʿEid Prayer**? Nothing has been reported from the Prophet (ﷺ) regarding this matter. However, it has been reported from the Companions that between each Takbīr a person praises Allāh, extols Him, sends Salāh upon the Prophet (ﷺ), and supplicates. It has been reported that Ibn Masʿūd (Allāh be pleased with him) said concerning the ʿEid prayer, "Say: Allāhu Akbar, praise Allāh, extol Him, send Salāh upon the Prophet (ﷺ). Then say: Allāhu Akbar, praise Allāh, extol Him, send Salāh upon the Prophet (ﷺ), and supplicate", until the final Takbīr.[3] And Hudhayfah and Abū Musa' (Allāh be pleased with them both) approved of this. It has been reported by Aṭ-Ṭabarānī, An-Nawawī

[3] [TN] – Imām Ibn ʿUthaymīn said that one can simply say: *Alhamdulillāhi Rabbil ʿĀlamīn, Ar-Rahmānirrahīm, Allāhumma Sallī ʿAlā Muhammad.*

graded it *Hasan* and Al-Albānī said its chain of narrators is good.[4]

- **Should a sermon be delivered after the ʿEid Prayer?** The scholars have explicitly stated that if a person prays alone, then there is no sermon. As for the one who prays in congregation, then most of the jurists who say that ʿEid Prayer is prayed at home have stated that the sermon is not to be given at all. And some of the Shāfiʿīs have explicitly stated that the one who makes up the ʿEid prayer in congregation at home, then it is recommended for him to deliver a sermon after the prayer. So, there is flexibility for the one who decides to pray the ʿEid Prayer at home in congregation with his family because it is a matter of Ijtihād. Furthermore, the aforementioned narration of Anas (Allāh be pleased with him) does not explicitly mention whether or not a sermon was delivered when he prayed the ʿEid Prayer at home with his family. As for me, then I am inclined to not delivering the sermon after the prayer.

[4] **Source:** https://youtu.be/ZrlDmyuQyBQ

- Concerning matters which are purely matters of Ijtihād, a student of knowledge should not openly oppose the ***(Al-Fatwa' Ar-Rasmiyyah)*** official religious verdict issued by the Muftī in his country or the ***(Al-Fatwa' Al-ʿĀmmah)*** religious verdict issued by the majority of the scholars in his country in the absence of a Muftī. The reason being that doing so will lead to confusing the general masses and will lead to blameworthy differing. For example, if an official religious verdict has been issued by the Grand Muftī or by the Committee stipulating that the ʿEid Prayer can be prayed at home, then no one should openly say that this is not allowed. On the other hand, if ***Al-Fatwa' Ar-Rasmiyyah*** or ***Al-Fatwa' Al-ʿĀmmah*** has been issued in a particular country stating that the ʿEid Prayer can be prayed at home but without a sermon, then no one should openly oppose this religious verdict by saying that the sermon can be delivered in order to avoid confusing the public and in order to bring about unity. As for what a person does in his own house without making it public, then this is a different issue, and he can do what he believes is the most

correct thing to do. In Saudi Arabia and most of the Islamic countries, an official religious verdict has been issued that the ʿEid Prayer can be prayed at home but without a sermon. However, if in a particular country, an official religious verdict is issued stating that it can be prayed at home with a sermon, then there is no harm in this and the matter is one of flexibility.

- **What if a person says that he lives in a country in which there is no official religious verdict such as the Muslim minorities?** The answer: if you pray the ʿEid Prayer alone, then there is no sermon. If you pray in congregation with your family, then there is flexibility, if you want, you can pray and deliver a sermon, and if you wish, you can pray without a sermon. **And if you ask me for my advice**, then I say to you suffice with the prayer because this is what is apparent from the aforementioned narration of Anas (Allāh be pleased with him) even though there is a possibility that the sermon was delivered.

Other important matters

- It is from the Sunnah to eat an odd number of dates to show that one is not fasting on this day. One can do this after praying Fajr or before performing the ʿEid Prayer.
- The Sunnah is to delay praying the ʿEid Al-Fitr prayer. It starts about fifteen minutes after sunrise and continues until Zawāl which is when Dhuhr starts. So you can pray fifteen minutes after sunrise, half an hour after sunrise or two or three hours after sunrise until just before Zawāl because at Zawāl the time for the ʿEid Prayer ends.
- It is the Sunnah to bathe after Fajr even if one is to remain in his house.

Source: Lecture entitled ***"Wa li Tukmilū Al-ʿIddah"*** delivered by the Shaykh on 27 Ramaḍān 1441 from Al-Masjid An-Nabawī.

Translated by Yasar A. Rahmān

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